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small class of readers, because the information it contains is, for the most part, of a local, antiquarian character. The present location of all the books and manuscripts known to have once belonged to the library is also given.—*The Mohammedan Controversy and other Indian Articles*. By Sir William Muir, K.C.S.I., etc. (Edinburgh: T. and T. Clark, 1897; pp. x+220; 8vo. New York: Imported by Charles Scribner's Sons; \$3.) The first two essays of this collection (the one first published in 1845, the other in 1852) deal with the Christian and Mohammedan polemic and apologetic literature published in India during the first half of the present century. From them we learn that the Christians and Mohammedans of that country were engaged in a bitter and apparently fruitless controversy about the truth of their respective religions. Christian publication societies published garbled biographies of Mohammed and endeavored to refute his teachings with the emptiness of many of the Christian apologists and of the church Fathers. To these the Mohammedans replied with all the quibbles and inanities of their doctors. Sir William criticises the spirit and methods of both parties, and insists on the necessity of a saner and more effective apologetic method. The third essay (first published in 1858) is a résumé of the introduction to the third volume of Sprenger's *Life of Mohammed*. Two more essays are added, apparently without further justification than that something more was necessary to make a book of the required number of pages. One of them (published 1850) proposes certain changes in the Anglican liturgy for the use of the churches in India, and the other suggests a freer liturgical use of the Psalms. It is altogether questionable whether these articles of fifty years ago are worthy of republication.—OLIVER J. THATCHER.

England and the Reformation. By G. W. Powers, M.A. (New York: Charles Scribner's Sons, 1898; pp. 137; cloth, \$0.50.) This useful little work forms a part of the "Oxford Manuals of English History," the whole series to consist of six volumes. The design of the editor is to combine in a convenient form the virtues of a general history and an "epoch" or "period" book. Each part, though complete in itself, fits into the whole series. The work of Mr. Powers is highly commendable. He succeeds in setting before the reader a rich variety of historical facts in a style quite superior to that of the ordinary historical sketch. The social and constitutional aspects of the history are interestingly treated. The book contains three plans of

important battles, three genealogical tables, and an exceptionally fine index.—ALFRED W. WISHART.

Zur Theorie des christlichen Dogmas. Von Georg Lasson, Pfarrer in Friedersdorf (Mark). (Berlin : R. Gaertners Verlagsbuchhandlung, 1897; pp. iv+123; M. 2.80.) In this book of three chapters the author treats of the historical relation between science and dogma, Christian truth and dogma, the conception of dogma. In the first he considers scholasticism and Protestant orthodoxy, the *Aufklärung* and modern orthodoxy, and the dogmatic problem of the present; in the second, the faith of the subject and Christian certainty, Christian faith and ecclesiastical dogma, and the development of dogma; and in the third, the ecclesiastical character, the practical purpose, and the speculative nature of dogma. Lasson tells us that he is sustained in this work by two convictions: the one is that of the indestructible vital force and the unconquerable hold on truth of Christian dogma; the other is that of the unlimited supremacy of scientific thought within the total region of scientific activity. To accord to each its right, to estimate the worth of each, and to mediate between the two—this is the worthy aim of the author, worthily carried through. If it be not so brilliant, it is more compact and thoughtful than a similar book by Sabatier, entitled, in English, *The Vitality of Dogma*.—*Conditional Immortality. A Help to Skeptics.* A series of letters addressed by Professor Sir G. G. Stokes, Bart., to James Marchant. (London : James Nisbet & Co., 1897; pp. 93; 1s.) These letters are an endeavor to help the skeptic who cannot become a Christian because he thinks the “dogma of endless torments” is an article of faith once delivered to the saints. The intention is, accordingly, good; but the argument is characterized by the questionable presuppositions, the strained exegesis, the arbitrary literalism, and the logical fallacy of an ambiguous middle, which have ever foredoomed this movement in theology to failure. The reduction of empirical man to an animal in the interest of the fatherliness of God (which is done by the school, all denials to the contrary), is so opposed to present conceptions of the dignity of human nature that it is not likely to make much headway in the near future. Moreover, it is a fundamental error in the tendency to suppose that man’s moral ruin and salvation are ontological instead of ethical.—*The Christ of God.* The Rationale of the Deity of Jesus Christ. By Charles H. Mann. (New York : G. P. Putnam’s Sons, 1897; pp. 118; \$1.) The author suggestively, if at times